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ABSTRACT

The American Indians of the Southwest--their history and culture from ancient to modern times--are the focal point of this resource manual based on an American history course developed at Gallup High School, Gallup, New Mexico. The course covers ancient culture and migrations of the Indian tribes now inhabiting New Mexico and the coming of Spanish explorers and Anglo settlers; it concludes with the Treaty of Guadalupe Hidalgo. This guide includes an outline for the two-semester course, performance objectives for students, maps, charts, sample tests and study guides, chronologies, and two detailed units of study titled "Navajo Clan System and Distribution" and "Migratory Distribution". Brief background is provided on southwestern geology and physical geography; on cultural differences and similarities among the Anasazi, Hohokam, and Mogollon-Mimbres cultures from which modern tribes descent; and on the history and culture of Pueblos, Zunis, and Apaches--especially the "apaches de nabahu", the Navajos. A bibliography of 55 entries directs the reader to in-depth information on various aspects of Southwest history. (JH)

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A UNIT IN NATIVE AMERICAN STUDIES

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THIS PROUD LAND

A UNIT IN NATIVE AMERICAN STUDIES

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FOREWORD

The State Department of Education and the New Mexico Council for the Social Studies are pleased to present this booklet, "This Proud Land," to Social Studies education practitioners in New Mexico.

We extend our appreciation to Ms. Sally Noe, a practitioner at Gallup High School for sharing this material with us. It was developed for use in her classes and it represents much of Ms. Noe's research as well as input from students she has taught.

"This Proud Land" is the first of a series of resource units that the State Department of Education and the New Mexico Council for the Social Studies cooperating plan to develop. Subsequent issues will treat themes useful to both elementary and secondary levels.

Joseph D. Baca, Specialist
SOCIAL STUDIES EDUCATION

Introduction

The Native American has long been a neglected and separated individual in American History. The pride of those whose ancestors ranged through the Americas prior to the coming of the Europeans has often been demeaned as a result of policies forced upon their culture — secretiveness, adaptation to alien beliefs, loss of traditional roles, and - as a result - loss of the sense of their history.

The meshing of all cultures within the United States has resulted in the alienation of those whose ancestors crossed the Bering Land Bridge in the earliest periods of Pre-history.

For those students whose ancestors came far back in time and developed highly sophisticated relationships with their environment, it is vital that these young Americans become aware of the pre-historical and historical contributions their ancestors made to the success of those who at a later date implanted a different culture in this same area. For these societies developed an intricate relationship with the first Europeans to "discover" the Americas, and the impact of this in the Southwest has meaning still at the present time.

American History did not begin on the Atlantic coast. American History began and developed with those first shadowy bands who braved hardships and unknown terrors in this new land. They led the search for a better life, a recognition of the importance of the individual, a society of laws for all men, and, finally, an economic base which could ensure the success of the later European colony.

All students recognize individual integrity and worth. History records momentous happenings — the turning points of the past and their implications. These events are what have made THIS PROUD LAND.

American History — Native American Studies 251A

Semester I covers the migrations and the ancient culture of the inhabitants of the Southwest. This course emphasizes the importance of these migrations and the development of this culture as seen through archeological evidence. Topics covered include:

- Migratory patterns
- Development of Society
- Cross cultural influence
- Events of Historical Significance
- Pre-historical identities of:
  - Mogollon
  - Anasazi
  - Zuni
  - Navajo

American History — Native American Studies 251B

Semester II covers the historical period from 1492 to the coming of the Anglo American and the Treaty of Guadalupe-Hidalgo. Here emphasis is on the Spanish impact and influence which led to exciting cultural change, an expansion of knowledge and the pressures on the Indian that have resulted in present day conflicts. Besides covering the ethnology of the Southwest and its historical significance, this course shows how the United States occupation of the Southwest brought new, and not always acceptable , ideas and customs to the Indian and the Spanish. A study of how the United States achievement of its Manifest Destiny affected each of these cultures completes the work for the semester.

Both sessions include:

- Maps
- Charts
- Historical sequence
- Legends and their relation to fact
- Social and cultural impact on our lives today
- Craft

Prerequisite: Junior or Senior standing recommended

Native American Studies

Performance Objectives

Upon completion of this course the student will demonstrate measurable knowledge and skill in the following areas:

1. Interpretation of selected maps for historical meaning.
   Specifics: Color different sections of a map in different colors to indicate where various tribes and/or various clans lived at different times.
   Print the names of the various pueblos in New Mexico next to the dots which represent those pueblos, doing this accurately at least 70% of the time.
   Use arrows of various colors or shapes to indicate the migrations of various tribes or the migrations of a given tribe during different time periods.
   (Additional specific objectives can be added by the teacher.)

2. Identification of selected vocabulary words — persons, places and things — as they apply to historical events.
   Specifics: When given a list of terms used in this unit and a list of their meanings, to match the term with its correct meaning at least 70% of the time.
   When given a list of names of people mentioned in this unit, to identify each in a sentence, doing this correctly at least 70% of the time.
   (Additional specific objectives can be added by the teacher.)

3. Development of skill in note taking and/or interpolation of written materials for basic understanding.
   (Specific objectives can be prepared by the teacher for this and each of the following broad areas listed below.)

4. Explanation of certain basic economic theories as they apply to all of mankind.

5. Identification of certain problems common to all people within a particular time context.

6. Describing the commonality of man and his relationship to his environment.

7. Discovering historical background and sense of purpose through the use of legends and of historical records.

8. Application of the sequential interaction of historical change and cultural development.

9. Setting down the basic differences of those who peopled the Southwest in areas such as religious, social, economic and family relationships.

10. Development of minimum ability in some native crafts as a result of instruction, participation and demonstration.

11. Cooperative participation in groups leading to logical conclusions for the benefit of the entire class.

12. Class discussion and interaction, and the discussion of individual ideas so as to reach a common conclusion.

13. Identification of the contributions of all peoples to the growth and freedom of the United States.

14. Completion of a notebook which will contain a record of all classroom activity, required assignments and test materials.

NATIVE AMERICAN STUDIES
Course Outline

SEMESTER I

I. Prehistoric Period
  A. Geology of the Americas
    1. Land changes to 30,000 BC
    2. Topography
    3. Ecological zones
    4. Mammals and life zones
  B. Ancient Man in the Americas
    1. Migratory Period I
      a. Prehistoric sites
        (1). Clovis Man
        (2). Mayan sites
        (3). Peruvian and Andes sites
      b. Climatology and its effect on culture
      c. Hohokam, Mogollon, Anasazi cultures
        (1). sites
        (2). economy
        (3). arts/crafts
        (4). area expansion and contraction
    2. Migratory Period II
      a. Legends
      b. Group identification
      c. Structure of Society
      d. Placement
    3. Linguistics
      a. Tanoan, Keresan, Zunian, and Uto-Aztecan
      b. Pueblo identity
        (1). Similarities and differences of the three major linguistic groups in our area
    4. Zuni - A Representative Pueblo
      a. Bases of Society
        (1). Religious importance
          (a). legends
          (b). matrilineal versus patrilineal society
        (2). Agricultural base
          (a). actual and symbolic wealth
          (b). communities
        (3). Pressure groups within the society
          (a). kiva identification
          (b). calendrical commonality
          (c). separation, transition, incorporation
        (4). Shaliko
      b. The coming of the Navajo

5. The Diné
    a. Migration, legend, placement
    b. Pueblo influence
        (1). Clan society
        (2). Agriculture
        (3). Cultural exchange

SEMESTER II

I. The Coming of the European
    A. Background of American cultures
        1. Peru
        2. Mexico
        3. The continental U.S.
    B. The Explorers
        1. Reasons for European exploration
        2. Conquest and legends
        3. The expansion northward
            a. Coronado
            b. Oñate
            c. Pueblo discontent
            d. Four Corners and the Navajo Retreat
    C. Nuevo Méjico
        1. Las Golondrinas
        2. Culture development
            a. Isolation
            b. Changing: Spanish and Indian
        3. Missions and missionary activity
    D. The Pueblo Revolt
        1. Heroes
        2. Direction
        3. Identification of cultural crisis
        4. The Spanish return
    E. The "new" New Mexico
        1. Expansion of European influence
        2. The borderlands
            a. Comanche
            b. Apache/Navajo
            c. Isolation
            d. Domínguez, Escalante
II. Expansion of U.S. Borders
    A. Manifest Destiny
    B. Trade
        1. Reason for
        2. Influence of
    C. Santa Fe Trail
        1. Changing values
        2. Cultural exchange
        3. Economic benefits

a. Amendment II of the U.S. Constitution
b. Spanish governmental attitudes

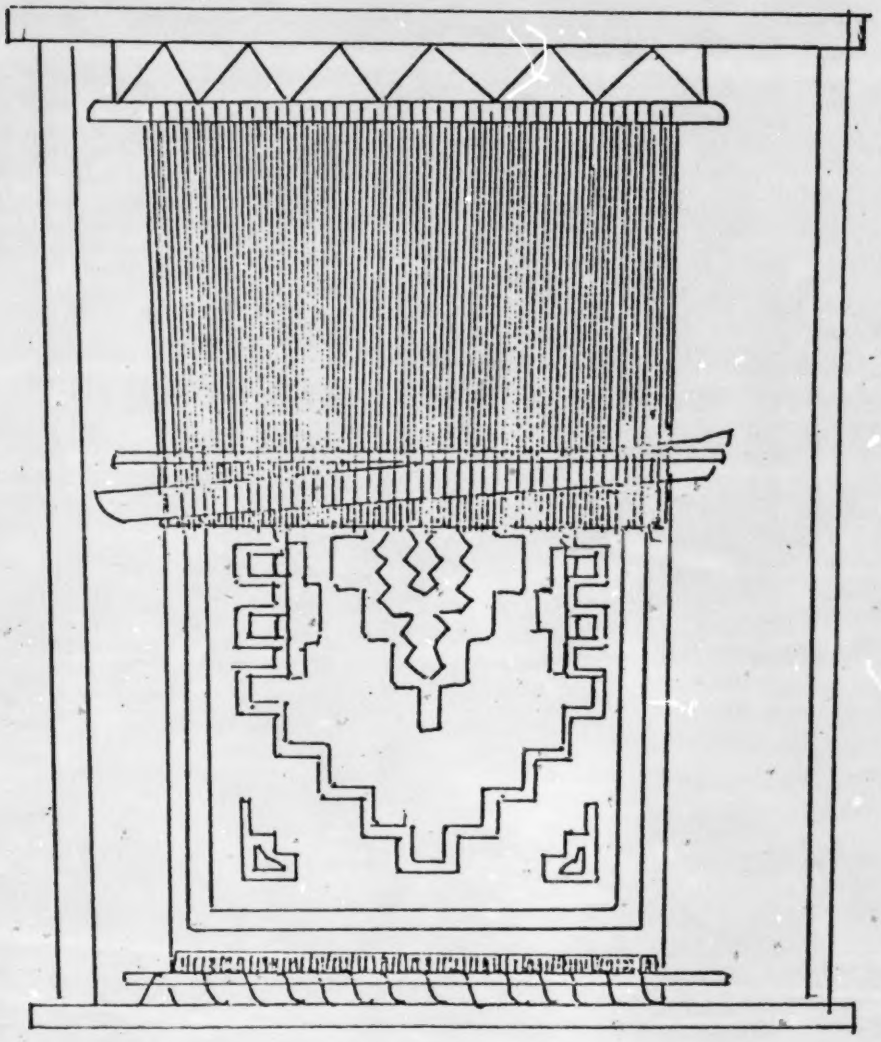
D. Texas annexation

E. Treaty of Guadalupe Hidalgo

N.B.: When possible, each period will incorporate maps, charts, and time lines which will include appropriate areas, dates, and people.

UNFINISHED RUG

The rug is still on the loom.
The weaving is slow.
The pattern is intricate.
The design is in the mind of the weaver.
Only the weaver knows how or when it will be completed.
It cannot be finished until the last of us is gone.



IX

"THIS PROUD LAND" IN HISTORY

The past history of man in the Americas is the story of a long and proud development of cultural identity. Our area - the Four Corners - and that of New Mexico claims so many "firsts" that you have only to turn the pages of Geology, Archeology, Ethnology or History books to find them. For instance, did you know that:

The largest apartment house in the world, until less than 100 years ago, was found in New Mexico?

Gallup is near one of the finest examples of Geologic upheaval in the world?

The first cattle drive took place in order to supply meat for Bosque Redondo?

A terrifying retreat named a desert?

The turning point of the Civil War occurred near Las Vegas?

Both the Atomic Age and the Space Age began in New Mexico?

We have a forest where there shouldn't be one, and it isn't petrified?

Man lived and hunted in New Mexico over 11,000 years ago?

The oldest continuously occupied town in the United States is between Grants and Albuquerque?

The "Code Talkers" during World War II had an unbreakable code that the Axis powers were unable to decipher?

Item after item could be listed under the headings of Geology, Archeology, Ethnology and History. From earliest man to the present - including those sitting in this room - we are a part of all that has gone on before.

Much of New Mexico's history is not written, and so the search for our history depends on specialists in Archeology and Ethnology. Yet, the legends of those who have lived here for centuries are also history. Legends often point to the direction in which the specialist should look when he wants to uncover the "facts" of the past. New Mexico history is still a huge jigsaw puzzle, with pieces missing. There are many unknowns. Some pieces must wait for the specialist of the future who will sort them out correctly since we of today lack the knowledge needed to put them in their proper places.

At this point you are probably wondering what all this has to do with Native American Studies. You are probably thinking, "I am a Native American. I was born here and so were my parents." True enough, and so was

I, but the history of many of us goes back to some major "historical" event:

Columbus opened the sea route to America.

Ireland had a potato famine (And did you know that potatoes originally came from America?)

The Spanish Inquisition led some people to leave that country.

Bismark developed militarism in Germany.

Slavery in the South helped cause a major conflict in the United States

Eastern industrialization created a need for factory workers.

Gold, cattle, coal, oil, timber, and farming attracted people to the Western United States.

This list, too, grows as one thinks back in time. These reasons for coming to America are all written. But, just as your family may tell how or why it came to New Mexico, for some people it was the only place. It was the center of the earth, the sipapu, the emergence place. Throughout the time of wandering in other worlds, it was the sought for "home." In this place, at this time, it was, is and will be "home" forever.

For those of you who look to other beginnings, this may be our temporary "home." For the Native American there is no other. Because this "home" has a special meaning to each of us, we will travel a long route which will show how our different cultures originated and developed, and how the culture of each one has influenced all of us. Historically, the longest period of man's time belongs to those Columbus mistakenly named "Indians." Their history begins about 15,000 years ago. Then there were the Spanish who imprinted their culture across New Mexico for 450 years. Finally, came the Belagaana - rolling into Taos and on to Santa Fe a mere 150 years ago. We are all Native Americans, but some call only this place "home", and so we begin with those who first knew of THIS PROUD LAND.

THE SOUTHWEST

3

THE LAND

Before we can talk about the people of This Proud Land, we must talk about the land and its influence on all living things - plants and animals; for these in turn had a great effect on the ways of life that developed over the centuries by the people who migrated into this area.

There are vast differences in even the regional areas, but there are certain patterns that are significant in our study. As you look at a topographic map of present day New Mexico and Arizona you see certain land marks that are important to all cultures - past and present, and play a prominent part in our consideration. You see rivers, mountains and plains. There is the Río Grande (the Great River), bisecting New Mexico like a blue and sometimes brown ribbon. In the north there is the San Juan - that important body of water that joins with the Colorado as it flows westward. The Colorado, after slicing through the Kaibab Plateau to form the Grand Canyon, turns abruptly from its westward flow to plunge toward the Gulf of California. The Gila and the Salt, rising in the Mogollon's, join with the Colorado in the south. Many small tributaries direct their water flows into these major drainage courses.

An example of a smaller tributary is the drainage that runs through Gallup, the Río Puerco, the "Perky." Usually it is only a dry bed of weeds and trash, but in summer the rushing torrents of rain miles away plunge through town, for this dry bed acts as drainage for some 564 square miles, an area equal to all of McKinley County. The "Perky" flows toward the Little Colorado, as does the Zuni River and the many "washes" found throughout the Navajo and Hopi Reservations. All of these tributaries often end in a playa and because of the alkali are unable to support life. How can you tell potable (drinkable) water in a desert area? You may find frogs, fish, snails or pollywogs. So, one of the prehistoric Navajo taboos developed from a need to know this important fact:

Don't eat any water animals. (frogs, fish, ducks)

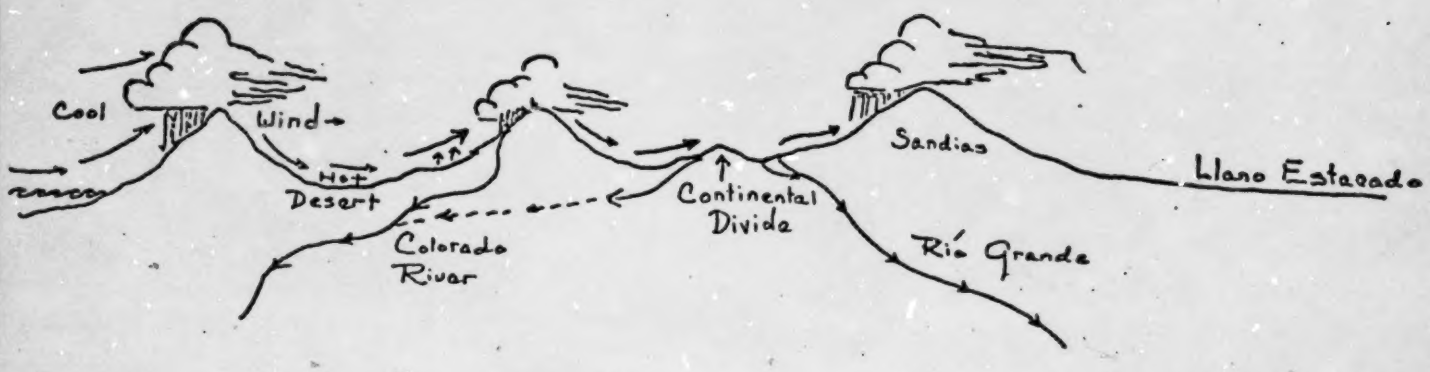
****

You'll get very sick.

In prehistoric times and today the absence of these creatures in the water that can poison anyone who drinks it. If you caught or killed all of them, how could you tell good water?

The land forms are spectacular — high buttes, stratification, rising mountains. Throughout the southwest one finds evidence of the land being submerged by ancient seas. You may have found sharks' teeth in the hogback area or fossils in sandstone cliffs. You have seen the strips of red and yellow sandstone that make up the high bluffs throughout the Four Corners area.

Volcanic activity from Mount Taylor deposited both the lava beds near Grants and fine volcanic dust that acted as a soil builder. Mount Taylor was not the only volcano, however, only one of the most recent. Shiprock


Cool
Wind
Hot
Desert
Colorado
River
Continental
Divide
Sandias
Llano Estacado
Río Grande

is identified by geologists as one of the finest examples in the world of a volcanic neck with radial dikes. Because of erosion by time, wind and rain this is all that remains of a once mighty volcano in the Four Corners area.

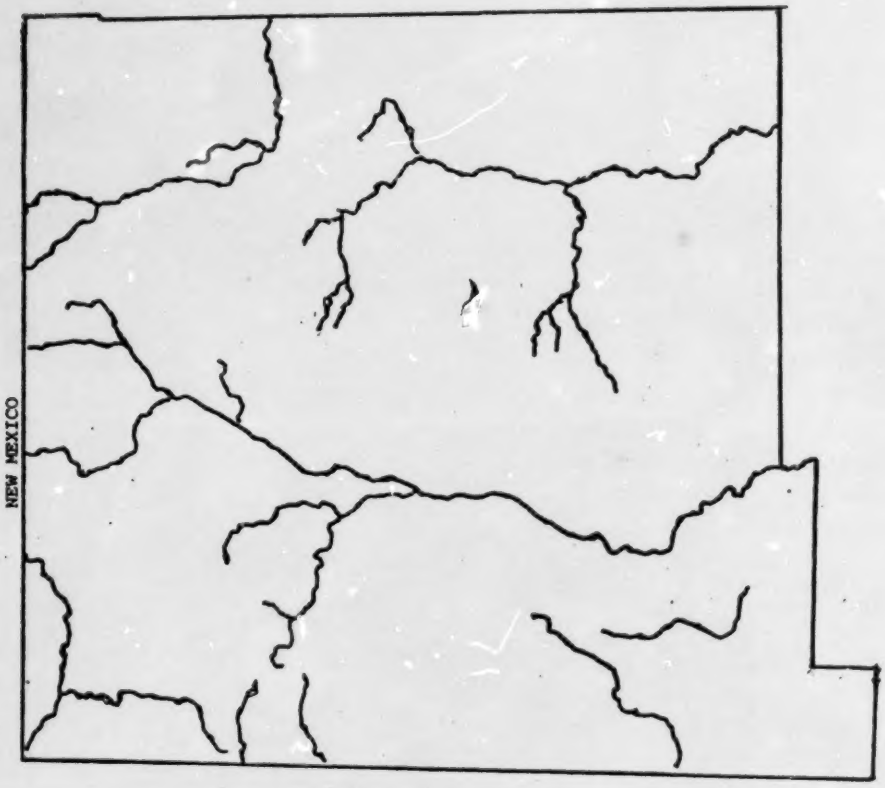
Returning to your map, you see that rivers rise in the high mountains - the areas of heavy snows, inhospitable to both man and game in the winter. We are familiar with snow tipped Mount Taylor. We have seen or heard of the San Francisco Peaks near Flagstaff, the Sandias, the Sangre de Cristos, the Zuni, the Tohatchi, the Mogollon Mountains. All of these are landmarks of legend and are landmarks for us today. These are major reference points for our study.

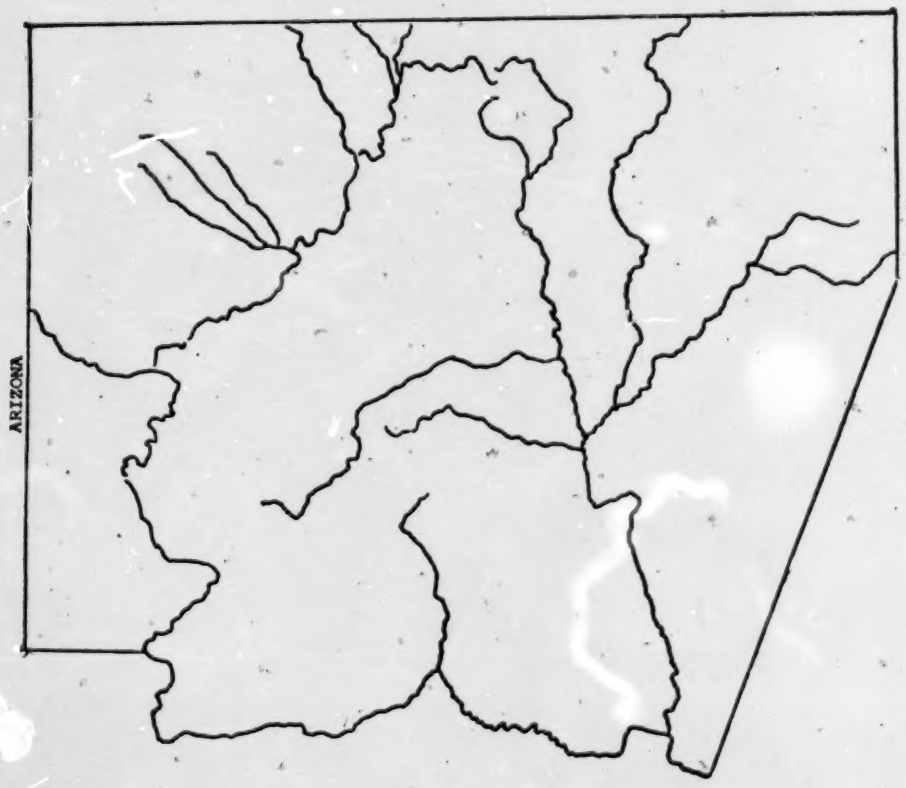
So we set the stage for early man's migration into this area - the land form bisected by major rivers, high mountains, plateaus, and plains developed by receding water. Because of the retreating ice of the ice age, the rivers were constant. The climate had favored the development of tall pine forests and lush grass lands. Perhaps, too, rainfall was somewhat heavier than our 10-15 inches per year. Even as now, the summer high moved into the area in June to cause the hot, dry summer weather. Until mid-summer no rain fell. The soil moisture of spring gradually evaporated. Grasslands dried and game retreated to the water sheds of the high mountains and the river areas.

Once the heavy rains of July and August began, the land would once again be green and vegetation would spring from the thin soil. Game would begin its descent from the mountain ranges and seed plants would flourish until fall.

Now, stop and think for a minute. What do all living things need? Water is first on the list, followed closely by food, clothing or covering and shelter. These are the basic necessities of man throughout time. Keep these necessities in mind as we begin our journey through time.

MAP MARKING:	RIVERS	MOUNTAINS	PEAKS
	RIO GRANDE	SANDIA	BLANCO
	SAN JUAN	SANGRE DE CRISTO	HUMPHREY
	COLORADO	ZUNI	MOUNT TAYLOR
	LITTLE COLORADO	CHUSKA	SHIPROCK
	ZUNI	MOGOLLON (WHITE)	
	ORAIBI WASH	MIMBRES	
	GILA		
	SALT		

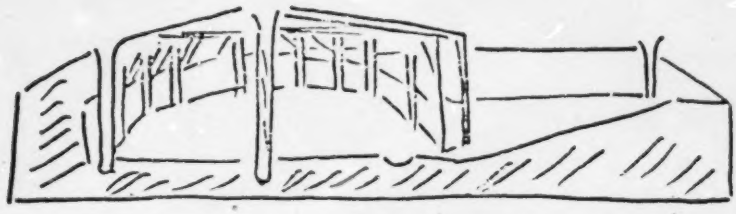

NEW MEXICO


ARIZONA

THE PUEBLO ERA

About three thousand years ago the cultivation of corn brought great changes to the Southwest. The Indians settled down to village life in which men became more farmers than hunters and the women began to learn the arts of basketry and finger weaving (knotting). The Pueblo Era was beginning.

Archaeologists have identified three principal areas of Pueblo (village) cultures. One--the earliest--grew in the old Cochise locality and is called the Mogollón-Mimbres culture. Here, about 500 A.D., people began building small groups of unconnected pit houses with earth floors.



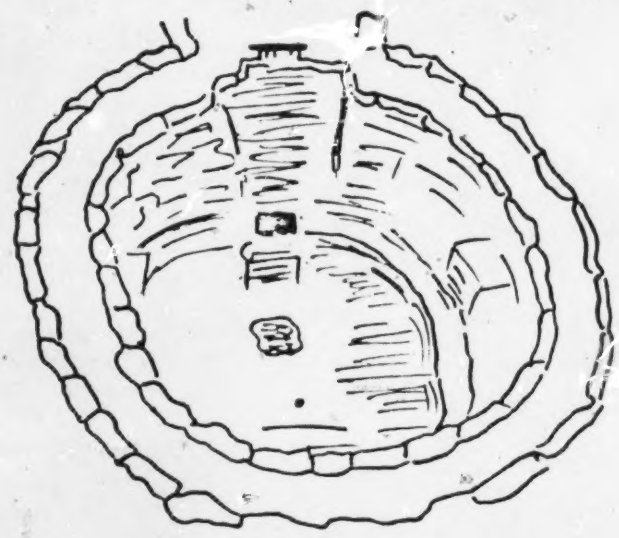
These pit houses were constructed of stone slabs set a few feet below ground level with brush roofs supported by posts. Evidence that these people depended upon the gathering of seeds or wild plant foods is determined by the form of their basin-shaped grinding stones (Metates). They had domesticated dogs, made stone weapons and tools, and fired buff or brown pottery.

By about 1000 A.D. the descendants of these people lived in adjoining rectangular rooms built of masonry on top of the ground. The houses were made of stone plastered with mud and roofed with grass and brush laid over beams. Some villages contained forty or more rooms built around an open area we now call a plaza. There were no windows or doors as entrance was most usually through an opening in the roof. Large, round, partly subterranean rooms (kivas) were also built.

Pottery had become an art. Pottery of the Mogollón-Mimbres period is a black on white with perfect geometric designs and life-like figures. The people used stone bowls, grinding tools, hammers, axes and hoes, arrowheads and spears as well as knives and drills made of bone. Much charred corn has been found and so archeologists believe the people depended on cultivation of corn, hunting, and the gathering of plants for their food.

West of the Mogollón people was the neighboring culture of central and southern Arizona, now known as Hohokam. These Indians may have been related to the Mogollóns, for many similarities are found in the two cultures. The earliest villages were made up of separated pit houses that were rectangular in shape and larger than those of the Mogollón. They had the same tools except for their knives. Hunting was a lesser skill, for corn had become the staple food. About 1000 A.D. the Salados of central Arizona moved peacefully into the area. At first the two groups lived in rectangular, multi-room structures of only one story. By this time great irrigation canals had been dug for extensive production of corn, beans and squash. There were several types of pottery but the most common characteristic was the use of red paint to apply decorative figures. Figurines similar to those of the Mexican Plateau indicate a possible trade between these two widely separated cultures. Since corn is not found in the earliest Hohokam sites and is found in the later sites, it is believed that this knowledge, too, came from the south. Mosaics of iron pyrites produced a type of mirror. Remains of finely woven cotton garments have been found, as well as twilled matting.

Although the Mogollón were artistically superior, the Hohokam were economically superior. The development of irrigation made the difference. About 1400 both the Hohokam and the Mogollón cultures disappeared. There is at present no evidence as to why or where these people went. This much is known: the Salados left Hohokam. The Hohokam returned to simpler practices of earlier days and perhaps became the forerunners of the Pima and Papago Indians who gave them their name. In the Pima language, Hohokam means "the vanished people."



Ventilator

Deflector

Fire Pit

Sipapu

Bench

A CULTURE CENTER

There was one other large area of Pueblo culture known as the Anasazi. This group was located to the north of the Hohokam and the Mogollon-Mimbres. The greatest development occurred in the "Four Corners" area. These people borrowed from more advanced tribes to the south, but later the Anasazi influence spread out to the neighboring cultures.

The Anasazi first lived in one room dwellings built of logs, twigs and mud. The people built these either in caves or out in the open. Wooden digging sticks were used to cultivate small patches of corn and pumpkin, which were their staple crops. They also gathered wild vegetables, had domesticated dogs, and raised turkeys.

Once these Ancient ones discovered the secret of a permanent food supply, it took only a few hundred years of settled agricultural practice for people to begin to improve their surroundings. To provide food, seeds were planted and crops cultivated with a stick about a yard long which the Anasazi used to poke holes in the earth or to turn the ground. The most common crop was red corn--not the white or yellow corn we know, which came later. Sunflowers provided seeds, and beans grew in the small fields with the corn. Large storage baskets of these foods were placed in graneries they built. The cooperative efforts required of these agriculturalists changed their lives in still other ways. Individuals drew together, reinforcing religion and community life.

Archaeologists distinguish three periods of Anasazi culture. During all three periods, these people made increasingly intricate coiled and plaited baskets. These were used as cooking utensils and as containers for storing and transporting food. Fabric was made from yucca fiber, robes were made of turkey feathers and rabbit fur, and sandals were braided from fiber and leather thongs, while a variety of tools were also produced. The first period of Anasazi development is called Pueblo I and lasted from 700 A.D. to about 1000 A.D. The period from 1000 A.D. to about 1200 A.D. is called the Golden Age of Pueblo development. Artifacts produced then are very similar to ones dating from Pueblo I, but refinements and advancements in housing, tools, basketry, pottery and agricultural production mark this advancing culture.

By the 1200's (Pueblo III) the Anasazi were living in large towns in the open, such as at Chaco Canyon, or on cliff faces such as we find at Mesa Verde. Each town was a terraced mass of adjoining rooms built of stone and plastered with mud. Rooms measured ten by twenty feet and were connected by small doorways. The top story of the structure was covered by a thatched roof laid over poles. The labor required to build one of these cities was tremendous. Some 50,000,000 stones had to be quarried, carried to the site, and placed in the walls, while logs might be dragged some 40 or 50 miles so that they could be used in construction. Then, tons of clay would be mixed to set these walls that still stand today, some 700 years later. Round chambers or kivas were built within the

walls and beneath the surface for religious and ceremonial use. And in time, as the population grew, new rooms were added to the old ones.

The economy of Pueblo III represented a great advancement over that of the previous periods. The planting stick was improved, a stone hoe had been invented. The fields were larger and now contained several varieties of corn. The bow and arrow helped in defense and made possible the addition of meat to the meager diet. The people had combs, [illegible]hes, copper bells, whistles, canes, weaving tools, needles, buttons, [illegible]eads, bracelets, pendants and dice. The outstanding achievement of this period was the production of pottery. Though most pottery of this period is black on white, some shards have been found decorated with two or more colors.

Just at the moment in their history when material evidence seems to promise a more significant future, in city after city the Anasazi left, never to return. The departure was orderly. Not all happened to move at the same time, but the movement seemed a general agreement. The houses were left standing. The rooms were neat and emptied of almost all possessions needed for travel and a new life elsewhere. The food bins were bare. Personal objects were gone. Fires died in the fire pits. There is no evidence of a great fire, flood, earthquake or natural holocaust. The cities, one by one, became the ghostly homes of the wind and wild creatures.

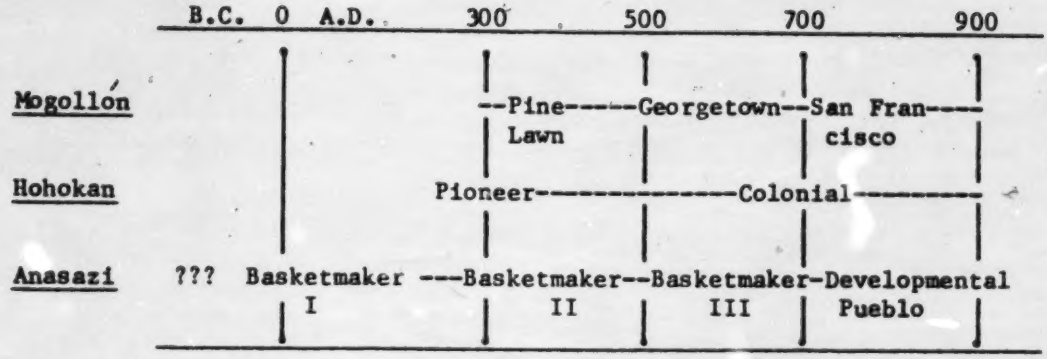
Scientists agree on only one point. With increasing dryness of the area, the people faced starvation. But there are unanswered questions. Those villages with permanent water supplies were abandoned. The carefully built stone houses remain today. There is no evidence of an unusual number of deaths. There is no evidence of flight from enemies. Quarrels may have split the complex social system, and yet the descendents of the Anasazi recreated the pueblo life of today. Perhaps the stories of the great migration were told for several generations, but now there is only the story of creation. (How They Came to the Middle Place.) Could this be a part of this lost era of the Anasazi?

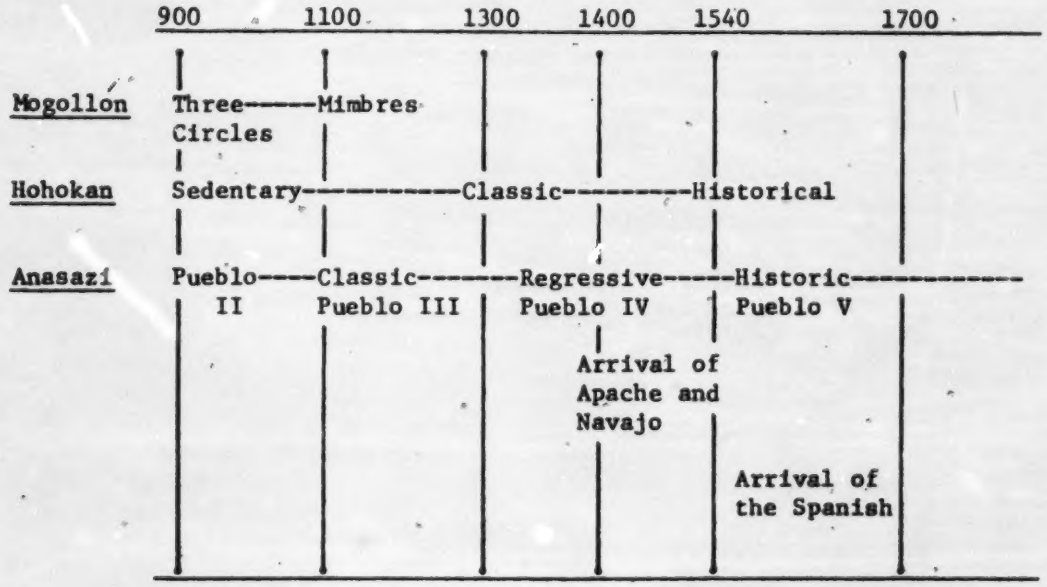
All that is known today is that the Anasazi were the ancestors of the two major pueblo groups:

The Desert Pueblos: Hopi, Zuni, Acoma
The River Pueblos of central and northern New Mexico

Two of the early Anasazi sites--Oraibi in Arizona and Acoma were not completely abandoned. These two communities are believed to be the oldest continuously occupied towns in the United States.

TIME CHART OF CULTURES





SIMILARITIES & VARIATIONS OF THREE CULTURES

Anasazi	Hohokam	Mogollon
1. Basketmaker III	1. Pioneer	1. Pinetown
2. Developmental	2. Colonial	2. Georgetown
3. Classic	3. Sedentary	3. San Francisco
400-1300	0-1200	300-800

After these dates, all groups either dispersed or absorbed other culture traits and this changed their culture to absorb these impacts.

Home:

1. Pit house, not contiguous	1. Earth lodge, roof supports	1. Shallow pit, houses, storage or fire pits
2. Jacal, unit houses, masonry, kiva	2. Single units, fire pit, center ridge pole, ball courts	2. Central fire pit, pit house, inclined plane entrance
3. Apartment houses masonry, multi storied government	3. Rectangular, surface, adobe	3. Deep, rectangular pit houses, rock hearths, storage pits

Agriculture:

1. New varieties of corn, beans, hunting	1. Dry farming, corn	1. Wild plants, little hunting, dietary deficiecy
2. Cotton, turkey granery, check dams, bone & stone tools	2. Irrigation, cotton	2.
3. Refinement	3. Expansion of irrigation	3. Hoes

Pottery:

1. True pottery, coiled globular, lugs, gray, interior design, some red	1. Paddle & anvil technique, plain, gray, brown, red, hatching, RED-ON-BUFF, incised, figurines, palettes	1. Coil & scrape buff to reddish brown, polished red

	Anasazi	Hohokam	Mogollon
Pottery, continued:			
	2. White & black, slip, corrugated, variety of form and shape	2. No incising, firing clouds, figurines	2. Undecorated buff, brown, polished red, scored, incised, punched banded neck
	3. Black on white, skilled decoration, polychrome, best pottery of all cultures	3. Elaborate design variety of shape large, red, brown, faces on figurines	3. Incise, black exterior, brown interior, fire clouds
Adornment:			
	1. Feather cord blanket, music	1. Shell work, ear plug, disc beads	1.
	2. Beads, pendants, bracelets, looms	2. Mosaics, stone vessels, shell rings, bracelets, needles	2. Metate, looms (?)
	3. Specialization, much turquoise	3. Highly developed shell work, etching metal	3. Groved maul awl
Religious:			
	Pipes	-----	Pipes
Burial:			
	1. Single burial baskets, unworn sandals, turquoise	1. Cremation trenches	1. Outside or inside houses, no deformation
	2. Skull deformation flexed	2. 3 types cremation offerings	2. Floor burial material imcomplete
	3. Funiary offerings	3. Cremation, pits, urns, mirrors	3. Between structures, some cremation, no def. semi-flexed
Baskets:			
	1. Coiled		

WA-MA-WA
ZUNI FETISHES

Since the early days of the Ancients, in their search for the Middle Place, the A-Sho-Wi (Zunis) have used fetishes in ceremonies in connection with curing rites, farming, games of chance, hunting and as part of religious ceremonies. It is believed that a spirit dwells in fetishes and can transfer supernatural power to the owner who will thus be aided in achieving success in various undertakings. The power emanated from the Breath of Life derived from the heart of the fetish. The line is usually indicated as a red line extending from the heart to the mouth. Examination of the door found painted on Zuni water jars will show this "heart line."

Fetishes are carved from stones of various colors, shells and antlers. They are usually in the shape of some animal which is important in Zuni mythology. Fetishes may be individually owned. However, those belonging to the priesthood of certain orders are so sacred that they are kept in the custody of the Keeper of the Medicine of the Deer when not in use. These fetishes belong to the Hunting Order, Eagle or Coyote Clans.

Shell beads, coral, bits of turquoise and arrow heads may be tied on the fetish for added power. The arrow point placed on the back of the fetish is a symbol of the Knife of War and protects the wearer from harm. When the arrow point is placed on the feet or belly, the fetish has the power to erase the tracks of the wearer so that he may not be followed.

The Divine One, wishing that the works should be well guarded by those with keen eyes and scent, transformed Medicine Men into Beast Gods and appointed them as guardians of the six directions:

North-----Mountain Lion (Long Tail)
Yellow--Home of the Barren Regions
West------Bear (Clumsy Foot)
Blue--Home of the Waters
South-----Badger (Black Marked Face)
Red--Home of the Beautiful Red of Sunrise
East------Wolf (Hang Tail)
White--Home of the Day
Zenith----Eagle (Many Hues of the Sky)
Home of the High
Nadir-----Mole (Darkness)
Black--Home of the Low

MAY THE BREATH OF LIFE EVER PROTECT YOU.

THE LAND OF CIBOLA

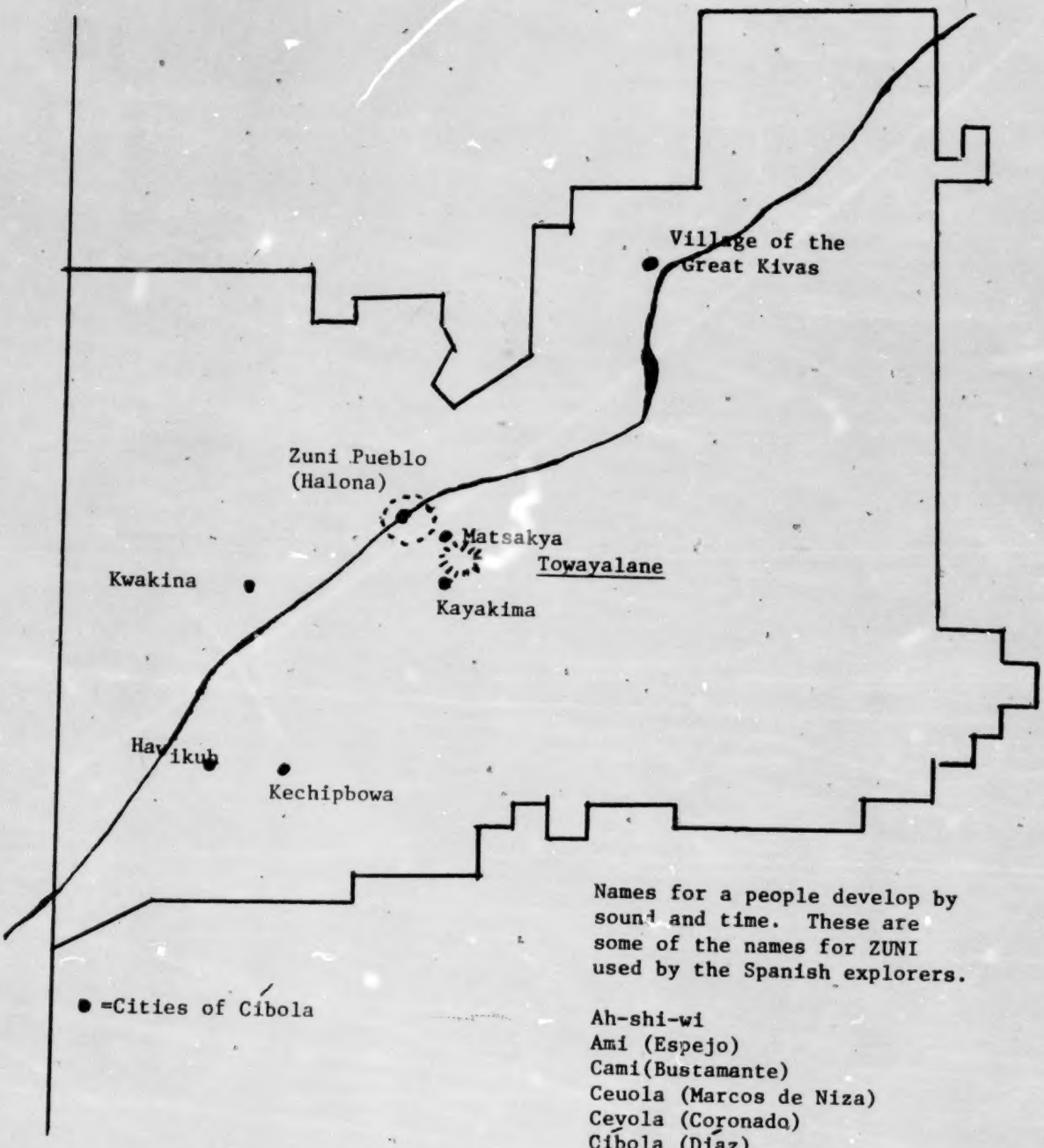
In written records of the historical period, the first account is of the Cíbola, Cuni and, we know it today, Zuni. As with other pueblos that Europeans visited, a variety of names were given to the same place. Several of the names by which Zuni was known to various writers are listed on the map. Thus, the historian must be sure that all reports refer to only a single place.

Present day Zuni is much older than the reports of Coronado, Oñate and Benevides. These men merely described Zuni as they found it. The real beginnings of Zuni are lost in time. As with other modern day pueblos, legends tell of long periods of wandering, but there is a difference, for the wanderings of the Zuni were within a small radius of their present settlement. Rather than being directed to their home by other beings, they believe that Zuni is the emergence place--the center of the earth (Hëpatina). Although they, too, traveled in the Fourth World as did the Hopi, Tewa and Acoma, their legends speak of Towalane and Face Rock. The story of the Flood which we find in all cultures, talks of Towalane as being the place of safety. To the Zuni, there is security and heritage within a small radius. Who actually can question this premise, for the Zuni speak a completely different language from any other group in the Americas. Linguistically they are related to no one.

Clans are most important in Zuni life. Fifteen clans are presently listed as being active. At one time there were five others. The clan names in English and Zuni are as follows:

Dogwood Clan - Bikchi:Kwe
Corn Clan - Dowa:Kwe
Sun Clan - Yodokkya:Kwe
Badger Clan - Donashi:Kwe
Bear Clan - Aynshe:Kwe
Coyote Clan - Suski:Kwe
Sandhill-Crane Clan - K'O:Lotda:Kwe
Eagle Clan - K'Yak'Yali:Kwe
Frog Clan - Dakkya:Kwe
A type of early blooming plant clan - Ayaho:Kwe
Turkey Clan - Dona:Kwe
Deer Clan - Shohhida:Kwe
Yellow-Wood Clan - Daupts'I:Kwe
Antelope Clan - Ma'Wi:Kwe

Wood Clan - Dawe:Kwe
Sky Clan - Apo'Ya:Kwe
Cotton-Tail Rabbit Clan - Okshik'o:Kwe
Black Corn Clan - K'Wi'Nikwa:Kwe
Roadrunner Clan - Boyyi:Kwe



Names for a people develop by sound and time. These are some of the names for ZUNI used by the Spanish explorers.

Ah-shi-wi
Ami (Espejo)
Cami(Bustamante)
Ceuola (Marcos de Niza)
Ceyola (Coronado)
Cíbola (Díaz)
Cuni (Oñate)
Suni (Gallegos)
Zuni (Oñate)

There were 44 different names for the ZUNI people between 1539 and 1598.

ZUNI

You will notice that clan names are those of animals or plants of prehistoric times. You also recall that sheep, oxen, pigs and cows were brought to Zuni by the Spanish. Thus, we can assume that the clan names are very old.

Zuni is a matrilinial, matrilocal society. Such as, father is of lesser influence than mother's brother. Mother's family owns the house and the possessions, and determines the hereditary clan membership. Marriage is exogomous (outside the clan) and, thus, knowledge of ones clan is very important as all clan members are considered related. In a relatively small community, such as Zuni, this is a probable assumption, although the relationship may be distant and other clans be as closely related as some members within ones own clan.

Clan membership does not mean acceptance into a particular kiva. The kiva is the property of a specialized religious group--the Sun, the Kachina, the War Gods, the Beast Gods. The individual is sponsored by a ceremonial "father," who becomes his teacher and guide. Each kiva has a particular cycle of ceremonies in which the initiate participates from the time of initiation. Initiation is usually held every four years for those about 12 years of age. The individual's duties continue throughout his lifetime.

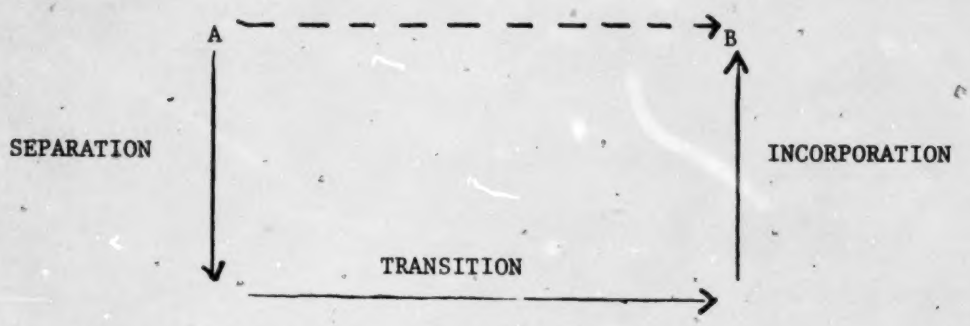
A child is born into his household, lineage, clan; he may choose his social and religious group within the kiva. All of these relationships serve as bonds to every other member within the village. The Zuni knows who he is. These unifying ties were developed long before the coming of the European. Thus, these ties meant a sure and ready acceptance by the people of Halona toward the refugees from Hawikuh.

The Zuni people have held their culture with few changes from earlier times, despite inroads and influences by other cultures outside their own region. The Zuni, isolated in earlier times, developed a stable way of life long before the coming of the European. They withstood the attacks of the migrant Navajo by superior organization and fighting ability. Even after the coming of the armed European, they contined to hold on to their traditions with fierce determination.

To the Zuni people, religion is the major life force of the pueblo. The interdependence of religion, man and his gods, results in harmonious relationships which are beneficial to all. Thus, each individual holds an important place in this highly structured society.

We cannot equate religious ceremonies of cultures. Yet, patterns emerge in all cultures that help us understand religious, social and economic involvement in relation to our own society. In some societies, puberty rites can be equated with our driver's license. Parallels can be drawn--both seasonal and age--and follow a course patterned in the times long before written history.

Societies also identify important milestones in the individual's life with activities to impress upon the individual and/or members of the family and friends the changing position of the individual. These milestones are generally identified by the term RITES OF PASSAGE. Whatever the ceremony, the individual moves from one social position to another.



Rites of Passage provide a socially acceptable way of dealing with a "life crisis." They are meant to dramatize, recognize and reward the new status. Althought these ceremonies may vary in form from culture to culture, all societies generally recognize the following "life crises."

Childbirth
Betrothal
Marriage
Death

Among all people, there is an emphasis on initiation. This transitional period may occur at various times during an individual's life, but the ceremony marks the time of change.

Activity: Name 6 times in your life that marked a change in your position as a member of society.

1.

2.

3.

4.

5.

6.

Name_____

Date_____

DIRECTIONS: In the blank in front of each item, write the word or words of the correct answer.

Native American Studies--Zuni

_____1. Name of the sacred mountain of the Zuni.

_____2. First Zuni village to be contacted by the European.

_____3. Ancient name for the village we now call Zuni.

_____4. What the Zuni people call themselves.

_____5. Can transfer supernatural power to the owner.

_____6. Guardian of the most sacred fetishes of the Eagle Clan.

_____7. Guardians of the six directions.

_____8. Meaning of an arrow point on the back of a fetish.

_____9. Power is derived from the fetish and is indicated by a red heart line. This line represents the.....

_____10. At the time of the coming of the European, how many villages comprised the Zuni?

_____1. Separation, Transition, _____

_____2. Number of active clans in Zuni.

_____3. A child is born into:

_____4.

_____5. What are "life crisis" ceremonies called?

_____6. Name 3 that occur in most people's lifetimes.

_____7.

_____8.

_____9. Major trade item of the ancient Zuni

_____10. outside the group.

_____1. All special days include these involvements

_____2.

_____3.

_____4.

_____5. Longest day of the year in the northern hemisphere.

_____6. Seasons of the year

_____7.

_____8.

_____9.

_____10. Major winter ceremony of the Zuni

_____1. Center of the earth

_____2. 3 types of residency

_____3.

_____4.

_____5. Descent through the mother's side of the family

_____6. Held for Zuni boys between 8 and 12

_____7. Color for home of the low

_____8. Color for home of the day

_____9. Color for home of the beautiful sunrise

_____10. Color for home of the high

Where descent is determined through the mother--

_____ Is Marjorie's brother's son in the same clan as she is?

_____ Is Helena's sister's brother in the same clan as she is?

NOMADIC INVADERS

Sometime around 1200 A.D. nomadic tribes from the north had migrated southward to the fringe of the pueblo world. Soon their raids upon settlements caused outlying villages to be abandoned, and later the nomads moved into the vacant spaces between the more concentrated areas of pueblo settlements. From this time on, there was a running contest of raiding and warfare between these rival groups.

The newcomers, called Apaches, or "enemies," by the Pueblo people, were of the singsong Athapascan linguistic group. These people had originally lived in western Canada and Alaska. One tribe, which settled in northwestern New Mexico and northeastern Arizona, came to be known as "apaches de nabahu," later contracted to "Navajo." Other subdivisions were the Jicarilla Apaches of Northern New Mexico, the Mescalero Apaches of the southeast, the Mimbreño Apaches in the southwest of New Mexico, and the Tonto (Chiricahua) tribes.

The original Navajos were rather primitive hunters, compared to the pueblo groups, but they stole sheep and horses from the Pueblos, after these had been introduced there by the Spaniards. And soon they also learned to weave woolen blankets and to make silver jewelry. Though the Navajo was tall and lanky, marriage with the shorter Pueblo people introduced a shorter, stockier physique in some Navajo clans. The typical dwelling of the earlier day was the hogan, a several-sided structure of logs or stones, covered with earth. The clans were matrilinear (membership from the mother), giving considerable importance to women in their society. The people were pleasant, artistic, intelligent and very religious. Their divinities, mostly gods of nature, were worshiped with many stories and with thousands of formal songs and prayers.

While the Navajos were acquiring some of the settled traits of the Pueblo people and their corn culture, the other Apache tribes remained essentially nomadic hunters and leaders, living in any one place only temorarily and in brush shelters. In fact, after they obtained horses, they received the reputation of elusive, fierce and warlike predators. This kind of life discouraged the development of arts beyond the feminine skills in making baskets and buckskin clothing. Most of the tribes were divided into clans. The spokesperson usually was the leader of one of the larger and wealthier of these clans.

On the high plains east of Apache-land, other bands of nomadic, warlike people lived in what is now western Texas. These were the Comanches. This group was related to the Shoshonean people of the northern plains. They lived mostly by buffalo hunting, and were constantly on the move. Their homes were called tipis. The Comanche obtained food, clothing, tipis and tools from the buffalo. Since the buffalo was the basis of life, their social organization and ceremonies were built around the ritual of the buffalo hunt. This society placed less value on women and pointed with pride to the status of the brave, young leader. After these

people obtained horses, they became the most hardy and skillful raiders of the plains area.

The traditional Navajo way of life is based on the following premises:

Premise 1. Life is very, very dangerous.

A. Five main formulas for safety:

1. Maintain orderliness in those sectors of life which are little subject to human control.

2. Be wary of non-relatives.

3. Avoid excesses.

4. When in a new and dangerous situation, do nothing.

5. Escape.

Premise 2. Nature is more powerful than man.

Premise 3. The personality is a whole.

Premise 4. Respect the integrity of the individual.

Premise 5. Everything exists in two parts--male and female--which belong together and complete each other.

Premise 6. Human nature is neither good nor evil--both qualities are blended in all persons from the time of birth.

Premise 7. What is said is to be taken literally.

Premise 8. This life is what counts.*

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* Clyde Kluckhohn and Dorothea Leighton. The Navajo. Harvard Press, Cambridge, Mass. 1946. pp. 222-228.

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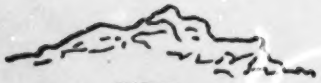
Before going on to the next materials in this unit, the teacher should read to the student or play a tape of the Navajo creation myth. This myth is a part of the oral tradition of the Navajo which should not be read until the first killing frost but before the spring thunders. It can be found in the following book:

Link, Margaret Schevill. The Pollen Path. Stanford University Press, 1956. (pp. 3-14).

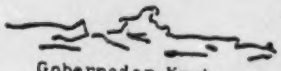
SACRED MOUNTAINS

East:	BLANCA PEAK Sis Naajini	Color: White Big Reed (bamboo), sun
	Representative referrals	White Fastened by bolt of lightening White Shell Lightening White Corn Black Clouds Violent Rain, Lightening White Dove Sheet of White Dawn
South:	MOUNT TAYLOR Tsoodzit	Color: Blue Big Sunflowers, dark mist
	Representative Referrals (Monster heads killed by the Twin War Gods, Tewa Legend marks demarcation of Tanos)	Blue (Turquoise) Fastened by a flint knife Big Sunflowers Blue Corn Gentle Rains All species of birds and animals Blue Mountain Bird Covered with blue sky
West:	SAN FRANCISCO PEAK Dook' o' ooshid	Color: Yellow Reeds, moon
	Representative Referrals	Shining on Top Mountain Abalone Shell Fastened by a sunbeam Black clouds, lightening, violent rain Yellow corn Wild animals Yellow warbler Covered with Yellow evening light
North:	HESPERUS PEAK Dibe' Nitsaa	Color: Black Sunflowers, blackness
	Representative Referrals	Big Mountain Sheep Jet Fastened by the Rainbow Violent Rain with Lightening Many Colors of Corn (Black) Wild plants and Animals Redwing Blackbird Covered with Darkness

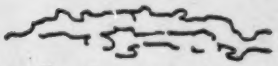
Sacred Mountains of the Navajo



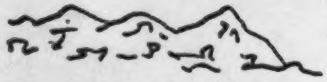
NORTH
Hesperus Peak
Dibe' Nitsaa



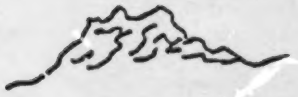
Gobernador Knob
Chóolíí



Huerfano Mountain
Dziłhǫǫdǫ́ǫ́lii



WEST
San Francisco Peak
Dook"o'ooshid



EAST
Blanca Peak
Sis Naajini

SOUTH
Mount Taylor
Tsoodził

Within the area marked by the four sacred directions is the traditional homeland of the Navajo. First evidence of Navajo occupation is found on Gobernador Peak (Knob)

THE PROVINCE OF THE NAVAJO

From this point forward, we really begin to see the Navajo as we know him today. Before this point, we know only of shadowy people, dressed in skins or bark and wandering about on foot without leaving any ruins which can be recognized. Now, after the Spanish entered the Southwest, we can read the Spanish records and maps. The wandering groups now have a name—NAVAJO—a name feared and respected. The clans have grown and new ones have been added. Instead of being just one little group of Apaches, the PEOPLE are a larger, separate, well-known tribe.

Knowledge of the Navajo began after the Pueblo Rebellion in 1860. The Rebellion opened the door of opportunity for the Navajo, and they lost no time in passing through. In fact, they made much more of it than their cousins, the Jicarilla and Mescalero Apache. These relatives of the Navajo also managed to get Spanish sheep, but they did not take up the business of herding in the same way the Navajo did. The Apaches preferred to eat the animals and keep on raiding. The Apache are small groups to this day—united by language, but separate in leadership. The Navajo, however, chose to learn from those around them. They began to spread out. Before the next century had passed, there were five different Navajo "states" scattered over what is now the Navajo Reservation. (See map.) Each state had a character all its own.

One of the most important areas of all was the home country of Old Navajo land. This is the stretch of wooded hills and deep canyons in north-central New Mexico. The map shows the great curve of the San Juan River, and running into it, the many little canyons called by their Spanish names: Gobernador, Compañero, Blanco, Largo, Muñoz, La Jara, and Pueblita. When the pueblo rebellion came, the Navajo had already

been settled in these canyons for over 100 years. The oldest Navajo ruin yet found is in Gobernador Canyon and is dated 1541. Perhaps there are other hogans that have not yet been found, and surely there were many built later. At least by 1656, tree ring dating shows that many little groups of hogan were built on terraces above the small rivers. Navajos were gathering in these valleys to farm and hunt.

SUMMARY OF HISTORICAL EVENTS RELATING TO THE NAVAJO

(1540-1800)

(Material to be used by Students for a "Time Line")

1541	Coronado meets Querechos on Western Plains (probably Plains Apache).
1582-83	Espejo mentioned Acoma built on mesa top due to war with Querechos (Forbes feels Querechos were Navajo--others do not).
1583	Hopis from Awatovi sought aid of Querechos.
1591	Indians stole horses--first reference to obtaining horses by Indian. (Forbes) pp. 74
1598	Onate assigned Priest to Jencry and all Apaches
1608	Velasso ordered soldiers to fight Apaches who were killing people and stealing horses. (May have been some Navajos. Use of term "Navajo" not used for another 20 years.)
1614	Jémez and Apache (Navajo) kill Cochiti Indian.
1622	Navajos raid Jemez Pueblo.
1626	Father Salmeron first mentioned Navajo in document "Apache del Nabaxu" living on upper Chama River northwest of Santa Clara. Nabaxu, Tanoan word for where group were farming. Spanish translation "wide planted fields."
1629	Navajos lived one day's travel from Santa Clara.
1629	Father Benavides established a mission at Santa Clara--effort to convert Navajo.
1930-80	Navajos obtained horses and sheep via raiding.
1639	Navajos attacked Jemez, killed Priest.
1641-42	Spanish attacked the Apaches (Navajos), forced them to accept peace.
1649	Navajos and Apaches kept Jemez and frontier in unrest.
1659	Spanish expedition went to Navajo country to acquire slaves.
1663	Athapascans forbidden by Spanish to trade with Pueblos.

1680 Pueblos and Navajos revolted; drove Spanish from New Mexico; many pueblos went to live with Navajo.

1692 De Vargas returned to New Mexico. Many Pueblos had fled to mountains.

1706-43 Twelve witnesses Rabal document--describes Navajo living on mesa tops, circular stone houses, cribbed roofs, raising corn, having sheep and horses, trading with Pueblos. Navajo population 2,000-4,000. Navajo area 75 miles west of Jémez, from there to San Juan River, and east to a point 100 miles west of Chama.

1708-14 Navajos raided Spanish towns--5 expeditions sent out against Navajo.

1720-50 Period of peace between Navajo and Spanish.

1750 Navajos drove out missionaries at Cebolleta and Encinal--refusal to accept Christianity.

1752 Utes attack Navajo--force them south.

1776 Domínquez and Escalante expedition traveled around outside of Navajo country.

1786 Navajo consist of 700 families of 4 to 5 persons. Tribe divided into 5 groups--total of 1,000 warriors, 500 horses, 600 mares, 700 black ewes, 40 cows. San Mateo, Cebolleta, Chuska Mountain, Ojo del Oso (Ft. Wingate) and Canyon de Chelly.

NAVAJO MATERIAL CULTURE

Without understanding the Navajo and his relationship to his environment and his dieties, it is not possible to relate ceremonies to material changes. The Navajo combines religion with everyday life, and neither is separate from the other. Man and his environment among the Navajo are one. This oneness determines the constant fear of displeasure or wrath toward the individual by the various spirits of nature. Fear of this displeasure determines the ritualistic method of all subsistence practices and the construction of material objects. Ritualism has not only varied at different times, it also varies from area to area on the reservation. In contrast with the Pueblo, where group displeasure is a prevailing force, the scattered Navajo must--by right living, thinking and acting--depend upon himself and those of the immediate family.

Not all material items are ritualistic. Therefore, this investigation deals with items of nonritualistic nature. However, their use is often limited by taboos, which indicate ritualistic use in a very subtle way. The all prevaiding taboos cover every factor in Navajo life. The following are chosen to give examples of their influence upon the everyday life of the Navajo--even today. Many of these have practical inferences and are applicable to the health and safety of the family.

Don't eat from broken or cracked cooking utensils. Only evil spirits do that.

Don't eat any livestock killed by a snake. It will poison you.

Don't eat any water animals (frogs, fish, ducks). You'll get very sick.

Don't eat meat from a dead animal. It will poison you--make you sick.

Don't kill horned toads. They are grandfathers--guardians of arrowheads.

Don't bother a coyote that takes the first-born goat or lamb. It is his--keeps order in the world.

Don't eat with your left hand. Ghosts do that.

Don't wear a ring on your thumb or forefinger. Only witches do that--you might become a witch.

Don't kill too many sheep at the same time. The herd won't like it--will disappear--run away.

Don't eat livestock killed by a coyote or other wild animals. You'll go crazy--act wild.

Don't carry a deer you have killed without cutting its chest. Bad luck.

Don't leave cut squash when you plant. You won't survive the winter.

Don't hit anyone with weaving tools. They will be paralyzed in the future.

Don't burn weaving tools. The Yeis will get angry.

Don't hang rugs out in the sun. The sun will take it as an insult.

Don't steal a rug—wool—weaving tools. You'll always have bad luck.

Don't eat the first snow. It will make you sick.[1]

Among the Navajo it is interesting that few wild animals are looked upon as friendly to the Navajos. Could this be from their historical background as hunters and gatherers? Owls, crows, mice and coyotes are considered to be allied with witches and evil spirits. All water animals are the subject of taboo, probably due to the scarcity of fresh water in this area and the fact that the presence of such animals is an indication that water is safe to drink. As indicated previously, these are practical rules for survival in an isolated society.

1. Ernest L. Bulow, Navajo Taboos (Navajo Times, 1972).

Don't shake a piñon tree to get the nuts. Only bears do that.

Don't put salt on piñons. It will make it snow.

Don't bother baby hawks or eagles. You'll get a rash or sores on your body.

Don't waste good. Your livestock will go away.

Don't waste good food. Next time you'll go hungry.

Don't play with your food. You'll never have enough.

Don't put a bowl, Navajo basket, or bucket on your head. You won't grow any more.

Don't burn cornstalks. It is the same as burning your field.

Don't lay on cornstalks. They are sacred--produce pollen.

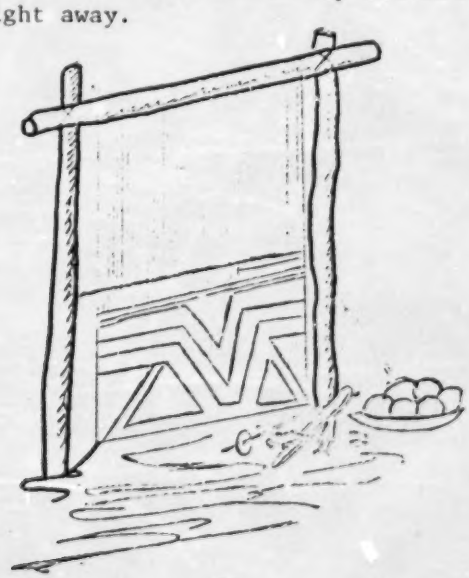
Don't make jokes while harvesting. Your corn won't grow next time.

Don't leave a pile of corn outside too long. The sun will take it.

Don't throw deerskin or bones away. They are sacred--you won't have any luck hunting.

Don't kill a deer without leaving part of it. You'll never get another one.

Don't leave tools in the loom when they are not in use. You won't finish right away.



SOMETHING ABOUT NAVAJO CLANS

Clans, as they exist among the Navajos, and for that matter among the Western Apaches (Dzilghaa') the Puebloan Indians, and many other ethnic groups throughout the southwest and the world, are groupings of fundamental importance in the social structure of the tribe. The clan is unilateral, and as opposed to "gens," reckons descent through the mother, i.e., the female line. One is born a member of his mother's clan, but an individual is "born for" his father's clan, and throughout his life he feels a close relationship with all members of both his own clan and the clan for which he was born.

Perhaps the most important characteristic of the clan is its exogamy, i.e., marriage within one's clan or to anyone from a related clan is forbidden, and should it occur would be considered as incest. Although, clans may be much interspersed and widely diffused with individual members living apart over an extensive area, totally unrelated genealogically, and claiming descent only from a common ancestral tie, this taboo is strictly observed.

Often there is great solidarity exhibited such as one might expect within a biological family unit. The individual identifies himself with his clan in a peculiarly intimate way, and when in strange surroundings, clan responsibility for the welfare as well as the actions and behaviors of individual members is common.

The clan is not a kinship system, for kinship implies direct descent and the ability to trace it genealogically, but kinship terms are used, and two strangers of the same clan meeting for the first time will refer to each other as "brother" or "sister." A Navajo, through his own clan and the clan groups to which his father as well as his spouse belong, has a great potential for personal contacts. This complex network of interrelationships served in the past to fuse the scattered bands of the people together as a tribe, in spite of its widespread distribution and the many challenges with which it has been faced during the past few centuries.

Traditionally the Navajos began with four clans. There are now more than seventy-five. These are divided into nine major groups but a few smaller groupings are also recognized. The names of more than half of the Navajo clans suggest that they derived from the places in which the clans originated, such as Kiyaa'aanii, a Pueblo ruin in the Crownpoint area of New Mexico, and Deeshchii'nii, a canyon in the Cibecue area of the Western Apache country. The remainder, something less than half, claim origin from other peoples including the Mexicans, Apaches, Utes, and Puebloans such as the Zuni, Jémez, Zia, Santa Ana, and Hopi. Some clans, because of their particular origin, legends, or antiquity, and consequently their greater ranks of members and more extensive ties, are more prestigious socially and politically than others.

(Distributed free of charge, courtesy Navajo Parks and Recreation Department, Window Rock, Arizona. Revised January, 1972)

TWO SAMPLE LESSON PLANS

Two similar Lesson Plans are incorporated into this material. These plans are so designed as to include activities which can help the student develop particular skills related to the Social Studies area. Since emphasis changes from district to district as well as class to class, the plans can be adapted for a particular classroom situation. The basic information and incorporation is identical. The plan for Native American Studies is preceded by the reading of legend and analysis of the information--much the same as the information on later periods.

The instructor is cautioned to investigate what materials are available in the school library before deciding what work the students will be asked to do. Encyclopedias should not be used for this or other exercises. Other materials usually deal with a single time period, help to incorporate research skill into the standard curriculum, and provide much more information. Personal interviews should be used where possible. These offer many insights that Encyclopedias and History texts miss. Tape recorders should be used as an asset.

I hope you and your students will find these two exercises exciting. History books don't tell it with much enthusiasm. Many look at the worst, but not the reasons why America was such a Golden Land. You, I, and each of our students are a part of THIS PROUD LAND.

"NAVAJO CLAN SYSTEM AND DISTRIBUTION"

LESSON PLAN: Navajo Clan System and Distribution
TIME: One week

INTRODUCTION: Film, Our Totem Is The Raven
MATERIALS:
List
Clan
Rulers
Paper with dittoed circle (for a pie graph) or plain paper (for bar graph)
Map of Navajo Reservation

OBJECTIVES: Areas 3, 7, 11, 12 and skill in simple math activities

METHODS: Using list of 77 clans, each student will survey ten students who are not members of the class and indicate to which clan each belongs by making a suitable mark on the clan sheet. The term Belagana (Anglo) is to be added with the meaning explained. Students will return the next day with figures from the survey.

A Master Count sheet is compiled from information gathered by the students. Total is to be rounded off (usually 300) for ease of compilation.

Discuss reason for heavy concentration of particular clans in this area.

Distribute Clan Relationship Group Sheets using primary consideration--not adopted groups.

Students are to combine totals with Relationship Grouping. They are to construct a bar graph, identify each grouping by color. Students will be able to identify major groups by % of whole units: i.e.: Group I is what % of the total?

For more advanced students a pie graph can be constructed using the following formulas:

Group No. = % of total (x=? of T)
%= ? of 36000 $\left(\frac{x}{300} = \frac{?}{360^{\circ}}\right.$

Using a protractor a pie graph can then be completed either by Group Total or individual clans..

Explanation of this exercise: From the beginning of the class the instructor proceeds on the premise that all people are migrants--legends, economic needs, environment changes all influence this migration. This exercise shows clan concentration and is compared to later United States immigration charts, maps and figures. This exercise also illustrates how graphs are created, reading of graphs and similarities of types.

Migration and Immigration

OBJECTIVES:

Through their individual and group investigations, the students will determine the reasons for population concentration and movement.

Students will continue to build skills in map reading, graphing and charting through the activities in which they engage at this time.

Students will investigate and seek solutions to the following problems:

1. reasons prompting movement--historical and speculative.
2. differences and similarities (of situations/of peoples) which prompted movement.
3. what individual reports and opinions from various periods say about this matter--historical records and legends may be used.
4. utilization of a cross time approach for migratory patterns, problems and similarities.

The student will analyze evidence on this topic and reach a conclusion that can serve as a basis for further investigation.

The student will recognize migratory commonalties within each socio-economic structure and be able to compare and contrast these commonalties.

Students will recognize and utilize time factors for change and similarities.

Students will determine the importance of economic or social reasons for migration.

Students will recognize and defend the major reason for migration and settlement. (When using legends, this may be speculative and subject to question, therefore defense of opinion is necessary).

Students will incorporate the importance of tradition into their findings--architecture, art, music, religion, social attitudes, etc.

Students will report findings to the class and defend their conclusions.

"MIGRATORY DISTRIBUTION"

LESSON PLAN ALTERNATIVE: Migratory Distribution

TIME: Two weeks, preparation - One week, reporting

MATERIALS: A large outline map of the United States drawn on cardboard or white paper (a National Geographic map is good size). Incorporate only the major rivers and mountain ranges--no state lines.

A Time Line which extends around the room--break if necessary--and divided to encompass the time period needed.

A large line graph to be used by all students on the basis of statistics garnered.

Student outline map, colored pencils, questionnaire, uniform pie-graph blanks, protractors, and rulers.

METHOD: Using the questionnaire each student is instructed to survey ten students outside the class and mark sheet to be returned the next day.

A Master Count sheet is compiled for information to be used later. Assignments or choices given.

Students are divided into groups to complete the accompanying group chart. This is merely an outline to assist the students in preparing their report for the class. Groups are to use Library facilities, interviews, history texts and current magazines.

At time of reporting the following material is to be placed on master map, time line, and graph:

1. area of settlement (original)
2. time (first entry)
3. numbers with highest year marked (10-year period statistics)

Contruction of pie graph using the previous formulas and previous statistics. The instructor may decide which type of information to use on the basis of the previously assigned questionnaire. A discussion period is more appropriate than a regular test for this particular exercise, but the graph can be used.

Explanation: Not all classes are of the same ethnic distribution, nor do all classes have students who have lived here for centuries. There, fore, the instructor can utilize the method most appropriate to the class composition. In all cases results should be compared to national graphs to show that migration continues to be a part of the American scene.

SAMPLE STUDENT WORKSHEET

American History Analysis

NAME_____

You are to interview ten students at random in Gallup High School. Please do not choose only YOUR friends. You may ask teachers. If you do not know the student very well, introduce yourself and tell them why you are asking for the information.

REMEMBER: Each student has four grandparents.

Nationality of Grandparents:

Indian Tribe:

Acoma	Navajo	Other
Laguna	Zuni	

Black	German	Polish
Chinese	Irish	Spanish
English	Italian	Yugoslavian
French	Japanese	Other
	Mexican	

How long has your family been in New Mexico?

life	400 to	200 to	100 to	50 to
400 + years	200 years	100 years	50 years	25 years
25 to	15 to	5 to less		
15 years	5 years	than 1 year		

Where did you live before you started to school in Gallup?

City_____ State_____

Country_____

The results of your findings could be shown by a pie graph, a bar graph or any other type of graph you might choose.

Sample Student Worksheet

"The Reasons for Migrations"

NAME:_____

The following information is to be compiled by you or your group and shared with the full class. You may utilize any visual to assist in student understanding.

Completion date:_____

Group:_____ **Time:**_____ Reason for **Moving:**_____ **Numbers**____

	Attitudes	Skills	Area of Settlement
Pro			
Con			

Difficulties_____ Citizenship _____

The results of your findings could be shown by a pie graph, a bar graph or any other type of graph you might choose.

LIST OF 77 NAVAJO CLANS

Adóotsosdinee - Feather People
Áshiihí - Salt People
Áshiihnii (extinct) - Salt People

Biihdine'é - Deer People
Biihbitoodnii - Deer Spring People
Biihtsohdine'é - Big Deer People
Bit'ahnii - Folded Arms People
Bit'aanii (extinct) - Talks-In-Blanket People

Chishi Diné - The Chiricahua Apache

Deeshchii'nii - Start-of-the-Red Streak People
Dibeɬizhini - Black Sheep People
Dichindine'é - Hunger
Diɬzeehi - Mohave Clan
Dzaaneezɬání - Many Burros People
Dziɬtɬ'ahnii - Mountain Recess People
Dziɬtɬ'tade - Foothill People
Dziɬna'oodiɬnii - Encircling Mountain People

Gahdine'e Tachii'nii - Rabbit Redwater People (Division of the Tachii'nii Clan)

Haltsooidine'e - Meadow People
Hashk'aahadzoho - Yucca Fruit People
Hashtɬ'ishnii - Mud People
Honaghaahnii - One-Who-Walks-Around-One
Hooghanlani - Many Hogans People

Lich'ahdine'e - Suddenly Crazy People

Jaa'yaaloonii - Stick-Up-Ears People

K'aahanaanii - Living Arrow People
K'aich'ebaanii - Line-of-Willows-Extend-out-Gray People
K'aidine'e - Willow People
Kinɬichii'nii - Red House People
Kinlitsonii - Yellow House People
Kiiyaa'aanii - Towering Rock People

Lok'aadine'e - Reed People

Ma'iito - Coyote Spring People
Ma'iideeshgiizhnii - Coyote Pass People; Jemez Clan

Naaneeshi'ézhnii Tachii'nii - Charcoal Streaked Division of the Tachii'nii Clan
Naaɬanidine'e - Many Comanche Warriors Clan
Naakaiidine'e - Mexican Clan
Naashashi - Enemy Bear People; Tewa Clan
Naashgalidine'e - Mescalero Apache Clan
Naasht'ezhidine'e - Zuni Clan
Naayízídine'e - Squash People
Nat'ohdine'é - Tobacco People
Nihoobaanii - Gray-Streak-Ends People
Nooda'ídine'e - Ute Clan
Nóóda'ídine'é Tachii'nii - Ute Redwater People Division of the Tachii'nii Clan

Seibehooghanii - San Hogan People
Shash Dine - Bear People

Tábaaha - Water's Edge People
Tachii'nii - Red-Running-Into-The-Water People
Taadiindine'é - Corn Pollen People
Ta'neeszahnii - Badlands People
Téeatiin - Trail-to-the-Garden People

Tó'ahani - Near-to-Water People
Tó'aheedliinii - Water Flows Together People
Tó'ázoli - Light Water People
Tobaazhni'azhi - Two-Came-to-Water People
Todich'ii'nii - Bitter Water People
Todik'oonzhii - Saline Water People; Alkaline Water People
Totsohnii - Big Water People
Tł'aashchi'i - Big Bottom People
Tł'izilani - Many Goats People
Tl'ogi - Zia Clan (Hairy Ones?; Weavers?)
Ts'ahyisk'idnii - Sagebrush Hill People
Tsédeeshgizhnii - Rock Gap People
Tsétlani - Bed of Canyon People
Tséhaadoo Ts'oosinii - Branch of the Tódich'íi'nii Clan
Tsénahabilnii (or Tsenahadilnii) - Over-Hanging Rock People
Tsénjíkini - Honey-Combed-Rock People; House-of-Dark-Cliffs People
Tsetaa'aaníi - Rock-Extends-Into-Water People
Tsezhindii'aai - Slanted-Lava-Spire People; Trap Dike People
Tseikeehe - Two Rocks Sit People
Tseyanatohnii (extinct) - Horizontal-Water-Under-Cliffs People
Tsi'naajinii - Black-Streak-of-Forest People
Tsinsikaadnii - Standing Tree People; Clumped Tree People
Tsinyideeł'soodii - Tree Stretcher People

Ye'iidine'e - Ye'ibichai People; Monster People
Yoo'odine'e - Bead People

Clan Relationship Group 1

Kinyaa'áa nii	(The towering house clan)
Dziłt'aadí	(Near the mountain clan)
Azee tsoh dine'é	(The big medicine people)
Tązhii dine'e	(The Turkey people)
Bit'ahnii	(His sheaves...Leaf clan...Under his cover)

Adopted Clans

A. Halgai dine'é	(People of the valley)
B. Shash Dine'é	(The bear people)
C. Naadą́ą́' dine'é	(The corn people)

Clan Relationship Group 2

Honágháahnii	(One-walks-around clan)
Tó'áhaní	(Near the water clan)
Ta'neeszahnii	(Tangle clan)
Hashk'ąą hadzohí	(Yucca fruit-strung-out-in-a-line clan)
Nihoobáanii	(Gray streaked-ends clan)
Ts'ah yisk'idnii	(Sage brush hill)
Dziłtł'ahnii	(Mountain cove)
Dził ná'oodiłnii	(The turning mountain people)

Clan Relationship Group 3

To dích'íí'nii	(Bitter water clan)
Tsin sikaadnii	(Clamp tree)
Biih bit oodnii	(Deer spring clan)
Todík ǫ́zhí	(Salt water)
Tł'ógí	(Hairy ones or weaver-Zia)
Tséikeehé	(Two rocks-sit clan)
Yoo'ó dine'é	(The bead people)

Adopted Clans

Tó'baazhni'ázhí	(Two who came to the water)
K'aa'dine'é	(The arrow people)

Adopted Clans (Cont.)

Naakétł'áhí	(Flat foot people - Pima)
K'aahanaanii	(The living arrow)
Bįįh yáázh dine'é	(Little deer people)
Yoo'ó dine'é Tó dich'ii'nii	(The head people of bitter water clan)

Clan Relationship Group 4

Tótsohnii	(Big water)
Kooghan łán í	(Many hogans)
Dzaanéézˌ łáníˌ	(Many mules)
Tsé deeshgizhnii	(Rock gap)
Hashtł ishnii	(Mud clan)
Lók'aa'dine'é	(Reed people)
Bit'ahnii	(Within his cover)

Clan Relationship Group 5

Tábąąha	(Water's edge)
Haltsooí	(Meadow people)
Tó'baazhní'azhí	(Two who came to water)

Clan Relationship Group 6

Táchii'nii	(Red running into the water people)
Nát'oh dine'é	(Tobacco people)
Yé'ii dine'é	(Giant people)
Dólii dine'é	(Blue bird people)
Naasht'ézhí dine'é	(Zuni clan)
Bįįh dine'é Táchii'nii	(The deer people of the red running into the water)
Gah dine'é Táchii'nii	(The rabbit people of the red running into the water)
Naaneesht'ézhí táchii'nii	(The charcoal streaked division of the red running into the water)
Nóóda' í dine'é Tachii'nii	(The Ute people division of the red running into the water)

Adopted Clan

A. Kinłichíi'nii (The red house people)

Clan Relationship Group 7

Tséńj íkiní (Honey combed rock people or the Cliff dwellers people)
Dibéłizhin í (Black sheep)
Áshłįhnii (Salt people - extinct)
Mą'ii deeshgiizhinii (Coyote pass - Jemez)
Áshłįhí (Salt people)
Kinłitsonii (Yellow house people)
Dził ná'oodiłnii (The turning mountain people)

Clan Relationship Group 8

Tó'aheedliinii (The water flow together)
Naakaii dine'é (The Mexican clan)

Adopted Clans

A. Nóóda'i dine'é (The Ute clan)
B. Kéha'atiinii (The foot trails people)

Clan Relationship Group 9

Tsi' naajinii (Black streak wood people)
Deeshchii'nii (Start of the Red Streak people)
Kinłichíi'nii (Red house clan)
Tł'ízi łání (Many goats)
Tłááshchî'i (The red cottom people)
Tsénahabiłnii (Sleep rock people)

Adopted Clans

A. Shash dine'é or Naashashí (The bear people)
B. T'iisch'ébáanii (Gray cottonwood extending out)

Clan Relationship Group 20

Tó'aszoɣį́ (The light water people)

Clan Relationship Group 21

Tsin ɣee na'álo'íí (Tree streacher)

NAME:_____DATE:_____

Study Guide
Native American Studies
Navajo--1

Directions: Complete each of the following statements by filling in the blanks with the correct word or words. If you are uncertain as to the correct word or words to use in a given statement, reread the material found on pages to of this unit.

1. The first name for the Navajo was_____

but it was later shortened to the identity of_____.

2. "Nabu" means fields in Spanish, so we know that the_____

_____were farmers even before the coming of the_____

_____. They raised_____ beans and squash.

3. In the Southwest of the Rio Grande and Four Corners area we find

many_____who speak_____basic languages.

These are_____ _____,_____,_____

and_____. The Navajo speak_____.

4. The Province of the Navajo in 1776 extended from the_____

_____ _____on the East to the_____

on the West.

5. The Old Navajo Country is called_____ _____.

6. Diné means_____.

7. The Navajo call themselves the_____. The Zuni

call themselves_____.

8. The Navajo are near to the_____ _____in the north, the _____in the south, the_____to the west and the Rio Grande Pueblo's on the_____.

9. The Rio Grande Pueblos speak Keresean and Tanoan, they do not speak_____or_____.

Study Guide
Native American Studies
Navajo--2

1. The Navajo adopted many_____ _____attributes from the Pueblos. Still later they learned from the Spanish.

2. From the_____the Dine' learned planting, irrigation, _____and some religious ceremonies.

3. Later, from the Spanish the_____learned to take care of_____and wilverwork. When sheep, cattle or horses are cared for this is called herding.

4. The Navajo culture is identified as a_____/farming society. Flocks are kept close to the_____ at all times, and are brought into the_____ at night.

5. Thus, the Navajo have adapted their culture from the_____ and the_____. They have also kept many of their ancient ways._____is the way people live.

6. Not all people live the same way. The Navajo_____ depends on a small_____enclave. This means that the family unit is the major religious and social identity.

7. The Pueblo people are identified by_____.

8. A Clan is a_____identity.

9. There are _____clans among the Navajo.

10. To identify family and/or relationships, the Navajo is born into the_____clan. Thus, descent is_____. A person is born into a family and a_____ One may look to either a family or a clan member for_____. In a matrilineal society,_____owns the sheep, house, and most of the possessions. Father owns the_____. Ritual is learned from mother's_____.

_____

Study Guide
Native American Studies
Navajo--3

1. Major religious ceremonies are not performed by clans, they are the function of the_____.

2. Among the pueblo people, ceremonies are the function of the_____ _____. The pueblo people also have a_____ society. But clans are in charge of_____ ceremonies.

3. The Navajo ceremonies take place in the_____.

4. A hogan is the ancient and (in some cases) modern_____ of the Dine'.

5. There are two types of hogan,_____and_____.

6. A_____hogan is multi-sided, whereas the male hogan is a forked-stick type.

7. Families live in a _____hogan. The door always faces _____. Sweatbaths take place in a_____hogan.

8. The color for east is_____. It is the time of _____.

9. Each direction has a color: white is_____, blue is_____, _____represents the west and black is the color of the _____.

10. The Navajo have four directions, not_____as do the Pueblos. the colors are_____,_____,_____and _____.

11. Yellow is the color for west. It represents the_____ and the corn color is_____.

12. _____ _____is used in all ceremonies.

_____

Study Guide
Native American Studies
Navajo--4

1. Each direction is represented by a color of corn. The colors and directions are: _____, _____
_____, _____
_____, _____
_____, _____

2. The four jewels are_____,_____
_____and_____.

3. Thus, direction colors equate_____colors and jewel colors.

4. Ceremonial sand paintings use the_____sacred colors in their design. Sand paintings are also called_____ paintings because they use other things besides sand. Many paintings are representations of the_____.

5. Yeis are Navajo_____. They came to tell the_____ how to live. The_____is the major winter ceremony. It is a_____day ceremony. As among all people the ceremony includes_____,dancing, singing and participation.

6. To the Navajo, harmony with the universe is most important and when one is not in harmony it is necessary to have a healing ceremony. The ceremony is called the_____.

7. The Enemy Way is a_____ceremony. It is for those who are out of_____with the universe.

8. Two other ceremonies are the_____and the_____
_____.

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